

THOSE WHO TRULY LIED AGAINST THE LATE HANAFI MUHADDITH: SHAYKH HABIBUR RAHMAN AL-A'ZAMI AND THE HANAFI SCHOOL ON OTHER RELATED ISSUES

Praise be to Allah that is due from all grateful believers, a fullness of praise for all his favours: a praise that is abundantly sincere and blessed. May the blessings of Allah be upon our beloved Master Muhammad, the chosen one, the Apostle of mercy and the seal of all Prophets (peace and blessings of Allah be upon them all); and upon his descendants who are upright and pure: a blessing lasting to the Day of Judgment, like the blessing bestowed upon the Prophet Ibrahim (alaihis salam) and his descendants. May Allah be pleased with all of the Prophetic Companions (Ashab al-Kiram). Indeed, Allah is most worthy of praise and supreme glorification!

The following is a succinct response to the claims of Abu Khuzaimah Ansaari and Abu Hibbaan of Birmingham, UK. I was alerted by a Turkish brother based in Holland that the last two named had put out a short riposte in their amateur attempt to demean this writer's article entitled: *Contentions around the Ziyada ('Under the Navel') to Wa'il ibn Hujr's narration on the placing of the hands in Salah as found in some manuscripts of the Musannaf of Ibn Abi Shayba (d. 235 AH)*. In that one page response entitled: *The Lie of Abul Hasan on the Deobandee Scholar, Habeeb ur Rehmaan al-A'dhamee*, they did not have the scholarly etiquette and integrity to mention the title of my article which was compiled as a response to the answer of Dr GF Haddad of Damascus. This raises the question of their own sincerity. Who did they wish to convince that I had allegedly lied against the late Shaykh Habibur Rahman al-A'zami (d. 1992)? It is pertinently clear that these two are not true aspirants to the reality of this matter, but it is merely an ongoing campaign on their behalf that they began to wage around the year 2001 in order to demean, undermine and humiliate the contemporary Hanafi Ulama (mainly from the Indian subcontinent) and some of the fiqhi positions of this Madhhab.

They are responsible for putting out some ridiculously entitled articles and books which are mainly geared against the Hanafi's of this world. Such derogatory titles include one called "Hanafee Deobandee Restaurant-Hotel Indira Ghandee". The reader should not fail to realise that they have no real respect for the late Shaykh al-A'zami as they also accused him of

distorting Hadith! Hence, their intent in releasing their one pager against me was not put out to defend the honour of the late Shaykh but to destroy my credibility and reputation in the eyes of the Hanafi's and the anti-Madhhabis who follow such intricate matters of fiqh and Hadith in the English language! The question that naturally arises is: Did they manage to succeed in their futile attempt or not? This short response will show them and their followers those who were truly responsible for the actual lie with Allah's help, and how it is these two vehemently anti-Hanafi compilers who are far guiltier of spreading lies against the Hanafi's in this age.

They made the following assertive and bold claim against me:

These are responses to Abul Hasan and his confused state of mind, his lies and struggle in concealing the truth.

Abul Hasan said on page 14 of this treatise

“...Shaykh Muhammad Awwama affirmed the Ziyada in his editing of al-Musannaf and had the narration from Wa'il (ra) printed with the Ziyada, just as Shaykh Habibur Rahman al-A'zami did before him”

Abul Hasan on said (pg.18 of his treatise),

“.....It was mentioned with the Ziyada by the late Deobandi Shaykh – Habibur Rahman al-A'zami in his edition of al-Musannaf...

This of course is a clear and manifest lie and this is another addition in the chapter of sins and lying in Abul Hasan's life as the scan below shows...

My response:

I wish to congratulate the above named anti-Hanafi propagandists who are well known in their own city as the “Alum Rockers” for re-producing the scans from the originally printed work in order to reach the truth. The crucial element here is not if I am truly the actual liar in my original claim that Shaykh al-A'zami's edition of al-Musannaf had the ziyada, but the issue is how did I get to the point that Shaykh al-A'zami may have added the ziyada to his edition of the Musannaf of Ibn Abi Shayba? This will indeed be a manifest test for these two compilers who made the bold assertion that I am apparently in a:

Confused state of mind

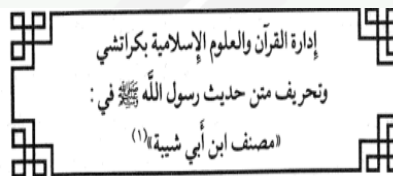
To bring forward some background information would also do justice to this response if Allah wills. I have been informed by a noble brother from South Africa that Shaykh al-A'zami's edition of al-Musannaf is actually incomplete and did not utilise as many manuscripts of al-Musannaf that were used by the editors of the Rushd edition, and that used by Shaykh Muhammad Awwama of Madina al-Munawwara. This would also explain why Shaykh al-A'zami didn't print the ziyada to Wa'il's narration as the scan from Abu Khuzaimah/Abu Hibbaan showed.

So how did I come to my assertion it did?

Indeed, this writer was not in any confused state of mind when making such a claim about Shaykh al-A'zami's edition of al-Musannaf but it will be shown later, and in a subsequent article how it is these two anti-Hanafi opponents and their Shuyukh like Zubair Ali Za'i and his late Shaykh Badiud-Din al-Sindi who made major blunders and deceitful claims on the issue of where the hands should be placed in Salah.

In December 2005 I came across a copy of the work known as al-Rudud¹ (The Refutations) by **Dr Bakr Abu Zayd**, the Saudi based "Salafi" writer and well known authority on the so called Saudi Fatwa organisation known as the *Permanent Committee for Islamic Research and Fatawa*². In this work he brought in a few sections in order to demean and accuse some notable Hanafi scholars of this age of various forms of tahreef (distortion of texts), one of them being Shaykh Habibur Rahman al-A'zami. Shaykh al-A'zami gained recognition for being the first Hadith scholar to edit and print the Musannaf of Abdar Razzaq, Sunan Sa'eed ibn Mansur (partially printed), Musnad al-Humaydi, Kashf al-Astar an Zawa'id Musnad al Bazzar and other works.

In one section, Bakr Abu Zayd headed the chapter as follows:



Hence, Bakr Abu Zayd made the claim that the Karachi based organisation known as Idaratul Qur'an wal Uloom al-Islamiyya, printed the Musannaf of Ibn Abi Shayba by "distorting" the text to a Hadith of the Prophet (sallallahu alaihi wa sallam), meaning that the text transmitted by the noble Yemeni Sahabi: Wa'il ibn Hujr (radiallahu anhu) with the additional wording (Ziyada): "Under the navel" was added to the end of the narration in the Musannaf!

In the scan below one may see what Bakr actually said in his anti-Hanafi diatribe, and in the red coloured boxed section he made the firm claim that the Ziyada was also printed in the edition of the Musannaf of Ibn Abi Shayba printed by al-Maktaba al-Imdadiyya! It seems fair to say that Bakr didn't recourse to the printed edition of the Imdadiyya edition of al-Musannaf but relied on consulting his colleague in Salafism that he named in the footnote, viz: **Abul Ashbal Saghir Ahmed**. Bakr also referred the reader to what another "Salafi"

¹ Printed by Dar al Asima in 1414 AH

² See this link for his name:

<http://www.fatwa-online.com/scholarsbiographies/15thcentury/permanentcommittee.htm>

by the name of **Abu Turab al-Zahiri** had mentioned with regard to this Ziyada in written format.

٢٥٦
تحريف النصوص من مآخذ أهل الأهواء في الاستدلال
المتقدمة وما في كتب التخريج. فكان سياقه بما زاده من تحريف على ما يلي
بعد سياق سنده عن وائل بن حجر - رضي الله عنه - قال: «رَأَيْتُ النَّبِيَّ - ﷺ -
وَضَعَ يَمِينَهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ تَحْتَ السَّرَةِ».
فَزَادَ هَذَا الْحَنْفِيُّ الْمُسْرِفُ فِي الْغُلُوِّ هَذِهِ اللَّفْظَةَ: «تَحْتَ السَّرَةِ» لَتَكُونَ
دَلِيلًا لِمَذْهَبِ الْحَنْفِيَّةِ مِنْ قَوْلِهِمْ بِوَضْعِ الْيَمِينِ عَلَى الشِّمَالِ فِي الصَّلَاةِ تَحْتَ
السَّرَةِ.

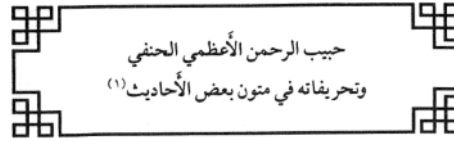
وهذا التحريف بالزيادة المكذوبة في هذا الحديث في طبعة «مصنف ابن
أبي شيبه» أيضاً طبع المكتبة الإمدادية. تحقيق: حبيب الرحمن الأعظمي
(٣٥١/٢)^(١) مع التغيرير.

وإنما الذي في «المصنف» (٣٩٠/١) بعده: أثر إبراهيم النخعي قال:
«يُضَعُّ يَمِينُهُ عَلَى شِمَالِهِ فِي الصَّلَاةِ تَحْتَ السَّرَةِ».
قال ابن عبد البر^(٢):
(وقال الثوري، وأبو حنيفة: أسفل السرة، وروي ذلك عن: علي
وإبراهيم النخعي، ولا يثبت ذلك عنهم) انتهى.

□ □ □

(١) مذكرات مع الشيخ أبي الأشبال صغير أحمد. وانظر مقال أبي تراب الظاهري في
جريدة البلاد عدد ٨٥٣٧، وجريدة المدينة في ١٠/٦/١٤١٠ هـ.
(٢) بواسطة: «فتح الغفور»: (ص/٣٨).

And on the next page Bakr Abu Zayd went on to repeat the claim that Shaykh al-A'zami had apparently added the Ziyada to Wa'il's narration. Scan:



١ - في «مصنف ابن أبي شيبة» مضى بيان تحريفه مع تحريف طبعة إدارة القرآن والعلوم الإسلامية بكراتشي لحديث وضع اليدين في الصلاة، بزيادة لفظ: «تحت السرة».

To conclude this section, it is now obvious to the unbiased reader that it was Abul Ashbal Saghir Ahmed who had informed Bakr Abu Zayd that apparently Shaykh al-A'zami had printed the Musannaf with the Ziyada “under the navel”. Bakr swallowed this claim wholeheartedly in order to demean Shaykh al-A'zami. It is thus patently clear and self evident that I and anyone who read that section was duped by Bakr Abu Zayd’s ironically titled al-Rudud for spreading the initial claim against Shaykh al-A'zami!

If Abu Khuzaimah and Abu Hibbaan are fair and full of justice they should admit that it was not I who lied against Shaykh al-A'zami but his fellow pseudo Salafi sect members of this age! It would thus be more apt for them to re-release and re-entitle their one page article against me with a more appropriate title like:

“The lie of our Salafi scholars against Shaykh Habibur Rahman al-A'zami and how Abul Hasan al-Hanafi was deviously deceived by them!”

Alas, justice is rare these days so the pro-Hanafi reader should not hold too much hope that these two abrasively amateur writers would take back their claim. Wallahu a'lam.

In the next section I hope to demonstrate how these two had openly lied against the Hanafi's of the world, be it the past ones or the present. It is all too pertinent to mention this lie of theirs as it is connected once again to the Musannaf of Imam Abu Bakr Ibn Abi Shayba.

THE LIE OF ABU KHUZAIMAH AND ABU HIBBAAN THAT ASBAG IBN KHALIL WAS A HANAFI WHO ATTACKED THE MUSANNAF OF IBN ABI SHAYBA

The above named individuals mentioned in the introduction to their defence of Nasir al-Albani³ regarding the issue of where the hands should be placed in Salah, the following claim in order to demean the Hanafiyya and to promote the allegation that Asbag ibn Khalil was a Hanafi who derided the Musannaf of Ibn Abi Shayba!

Abu Khuzaimah and Abu Hibbaan claimed:

Throughout their books the hanafee's use ahadeeth from the Musannaf of Imaam Abee Shaybah when they feel obliged to do so but look at some of bigotry of these people against this very same book of Musannaf.

So **Asbaq bin Khaleel** said, "It is more beloved to me that a head of a Pig is put in my books then I have (to read) Musannaf Ibn Abee Shaybah." (refer to Siyar A'lam an-Nabula (13/288.290), Leesaan ul-Meezaan (1/458), Nafh at-Tayyib (3/273), Tarteeb al-Madarak (3/143-144), Tadhkirratul-Huffaadh (2/630))

And Abu Khuzaimah bragged further on a forum of fitna and fasad run by ahyia.org⁴ by:

i) Lying in his claim that I was the contributor on that forum under the screen name: "Salafist", as had others before him!

ii) He said:

i thought according to the ahnaf only a zindeeq looks into musannaf ibn Abee Shaybah so what are you guys doing

Asbaq bin Khaleel said, "It is more beloved to me that a head of a pig is put into my books then I have to read Musannaf ibn Abee Shaybah." (Siyar A'laam an-Nabula 13/288-290), Leesaan 1/458, Nafih at Tayyib 3/273, Taarteeb al-Madarak 3/143-144, Tadhkirratul-Huffadh 2/630

The response to the above:

What is self evident from the above grammatical farce is that these two anti-Hanafi's firmly believe that Asbag ibn Khalil was a Hanafi who derided the Musannaf! Indeed, this is far from the truth! Rather, if any fair minded researcher was to look into just a few of the

³ Entitled as: *al-Jawaab ar-Rabbaanee Raf al-Kaadhibah anil Imaam al-Albaanee*, see p. 3

⁴ Dated Tuesday September 18th 2007

references given above one would no doubt soon discover that [Asbag ibn Khalil was in actual fact a Mufti of the Maliki Madhhab from the 3rd Islamic century!](#)

Let us demonstrate how these two deceived not only their fellow “Salafi” readers but openly lied against Asbag ibn Khalil by declaring him a Hanafi, not to forget their open slander of the Hanafi Ulama and laity of the past and present!

The first reference they provided:

Siyar A'lam an-Nabula (13/288.290)

This work is by the well known Shafi'i Muhaddith of Syria, al-Hafiz Shamsud-Din al-Dhahabi (d. 748 AH). I looked into the edition printed by Muassasa al-Risala which was supervised by the Hanafi Muhaddith, Shaykh Shu'ayb al-Arna'ut with some other co-editors. The reference provided has no mention of Asbag being a Hanafi or the story about the Musannaf, but looking at the same volume of the Siyar of al-Dhahabi under page 202 he mentioned Asbag as being the Maliki Mufti and faqih of Qurtuba as well as the story mentioned about the Musannaf as follows with a slight difference in wording:

- أصبغ بن خليل * فقيه قرطبة ومفتيها، أبو القاسم الاندلسي **المالكي**. أخذ عن: الغازي بن قيس قليلا، وعن يحيى بن يحيى، وأصبغ بن الفرّج، وسحنون، وطائفة. وبرع في الشروط، وكان لا يدري الاثر، وقد اتهم في النقل، ووضع في عدم رفع اليدين - فيما قيل -. وقال قاسم بن أصبغ: هو منعني السماع من بقي (2). وسمعتة يقول: أحب أن يكون في تابوتي خنزير، ولا يكون فيه مصنف ابن أبي شيبة. ثم دعا عليه قاسم.

(1) التّغار: وعاء كبير. والكلمة فارسية. * تاريخ علماء الاندلس: 1 / 77 - 79 جذوة المقتبس: 173، بغية الملتبس: 240، ميزان الاعتدال: 1 / 269 - 271، لسان الميزان: 1 / 458 - 459، الديباج المذهب: 1 / 301. (2) بقي بن مخلد. ستأتي ترجمته في الصفحة: (285)، برقم: (137). (*)

The second reference they provided:

Leesaan ul-Meezaan (1/458)

The above was compiled by the Shafi'i Muhaddith of his time, Shaykh al-Islam Ibn Hajar al-Asqalani (d. 852 AH) in continuation to al-Dhahabi's Mizan al-I'tidal.

Al-Hafiz Ibn Hajar mentioned the following under Asbag:

[1416] أصبغ بن خليل القرطبي عن يحيى بن يحيى الليثي متهم بالكذب قاله بن الفريسي وحدثني شيخ المالكية أبو عمرو السعدي انه بلغه ان اصبغ هذا قال لأن يكون في كتيبي رأس خنزير أحب الي من ان يكون فيها مصنف أبي بكر بن أبي شيبة أو كما قال وروى اصبغ بن خليل هذا عن الغازي بن قيس عن سلمة بن وردان عن بن شهاب عن الربيع بن خثيم عن بن مسعود رضى الله

تعالى عنه قال صليت خلف رسول الله صلى الله عليه وسلم وخلف أبي بكر وعمر ثماني عشرة سنة وخمسة أشهر وخلف عثمان ثماني عشرة سنة وخلف علي بالكوفة خمس سنين فلم يرفع أحد منهم يديه إلا في تكبيرة الافتتاح وحدها قال القاضي عياض في المدارك فوقع في خطأ عظيم بين منها أن سلمة بن وردان لم يرو عن الزهري ومنها أن الزهري لم يرو عن الربيع بن خثيم ولا رآه ومنها قوله عن بن مسعود رضي الله تعالى عنه صليت خلف علي بالكوفة خمس سنين وقد مات بن مسعود في خلافة عثمان بالإجماع قلت ومنها أنه ما صلى خلف عمر وعثمان إلا قليلاً لأنه كان في غالب دولتيهما بالكوفة فهذا من وضع أصبغ انتهى والذي حكاه الذهبي عن بلاغ أبي عمرو شيخ المالكية قد أسنده بن الفريسي في تاريخه فقال سمعت محمد بن أحمد بن يحيى يقول سمعت قاسم بن أصبغ يقول سمعت أصبغ بن خليل يقول لأن يكون في تابوتي رأس خنزير أحب إلي من أن يكون مسند بن أبي شعبة قال بن الفريسي كان

أصبغ بن خليل حافظاً للرأى على مذهب مالك فقيهاً في الشروط بصيراً بالعقود ودارت عليه الفتيا ولم يكن له علم بالحديث ولا معرفة بطرقه بل كان يعاديه ويعادي أصحابه وبلغ من عصبية لرواية بن القاسم عن مالك ترك رفع اليدين في الصلاة أن افتعل حديثاً في ترك رفع اليدين ووقف الناس على كذبه ثم ذكر الحديث الذي ذكره المصنف وتكلم عليه بمثل ما تكلم به عياض قال وسمعت عبد الله بن محمد بن علي سمعت قاسم بن أصبغ يدعو على أصبغ بن خليل ويقول هو الذي حرمني السماع من بقي بن مخلد وكان يحض أبي علي أن ينهائي عن الاختلاف إليه قال وسمعت عبد الله بن محمد بن علي حدثني من حضر مجلسه وأحمد بن خالد يقرأ عليه سماع عيسى عن بن القاسم فمضى لهم أسيد بن الحضير فرد أصبغ بن خليل عليه الخصر بالخاء المعجمة وقال هو تصغير خصر فجعل يرده فيه وهو يأبى مات سنة اثنتين وسبعين ومائتين وحكى عياض في المدارك أنه حدث عن الغازي بن قيس عن نافع عن بن عمر رضي الله تعالى عنهما عن النبي صلى الله عليه وسلم عن جبرائيل عن الله تعالى في إسناد القرآن قال فظن أن نافعاً القاري هو مولى بن عمر ونقل عن أحمد بن خالد أنه لم يقصد أصبغ بن خليل الكذب على رسول الله صلى الله عليه وسلم وإنما أظهر أنه يريد تأييد مذهبه قال عياض وهذا كلام لا معنى له وكل من كذب على النبي صلى الله عليه وسلم فأنما كذب لتأييد غرضه

Once again it may be seen from the above quotation from Ibn Hajar that Ibn al Faradi said that Asbag ibn Khalil was a Hafiz on the scholarly views of the Madhhab of Imam Malik. So how did Abu Khuzaimah and Abu Hibbaan conclude that Asbag was a Hanafi?!

The fourth reference they provided:

Taarteeb al-Madarak 3/143-144

They meant Tartib al-Madarik by the Maliki scholar Qadi Iyad. The Tartib is a biographical dictionary listing the biographies of many famous Maliki Ulama and not Hanafi's! The following is what was mentioned under Asbag ibn Khalil in an online copy of the Tartib (pp. 396-397):

أصبغ بن خليل

قرطبي. يكتنى أبا القاسم. سمع بالأندلس من الغازي بن قيس، ويحيى بن مضر، ومحمد بن عيسى والأعشى، ويحيى بن يحيى، ورحل فسمع من أصبغ وسحنون. حدث عنه أحمد بن خالد، وابن أيمن ومحمد بن قاسم. وقاسم بن أصبغ. قال ابن أبي دليم: كان له بصراً

بالوثائق. قال أحمد بن سعيد: هو من أهل العلم والفقه، والورع والرياسة، فيما قال لي أحمد بن خالد، غير مرة. فطناً بالمسائل والفقه. حسن القريحة والقياس. وقال ابن لبابة: كان والله من الحفاظ، حسن القياس والتمييز. قال ابن الفرضي: وكان حافظاً للرأي على مذهب مالك، وأصحابه. ففيها منسوباً إلى الصلاح، والورع. بصيراً بالشروط. دارت عليه الفتيا، خمسين عاماً. وطال عمره. قال ابن عبد البر: وكان لا يقبل من أحد هدية. وكان مقلاً. وكان الأعشائي يثني عليه. وكان معادياً للآثار. وليس له معرفة بالحديث. شديد التعصب لرأي مالك وأصحابه، ولابن القاسم من بينهم. وبلغ به التعصب فيما قاله ابن الفرضي وغيره: أن افتعل حديثاً في رفع اليدين في الصلاة بعد الإحرام. وزعم أنه راه عن غازي بن قيس. عن سلمة بن وردان، عن ابن شهاب عن الربيع بن خثيم، عن ابن مسعود. قال: صليت وراء رسول الله صلى الله عليه وسلم، وخلف أبي بكر، سنتين وخمسة أشهر. وخلف عمر عشر سنين، وخلف عثمان اثني عشرة سنة. وخلف علي بالكوفة خمس سنين. فما رفع واحد منهم يده إلا في تكبيرة الإحرام وحدها. فوقع في خطأ بين عظيم، منها: أن الإسناد غير متفق. لأن سلمة بن وردان لم يرو عن ابن شهاب ولا ابن شهاب عن الربيع، ولا رآه. وأعظم منه في المحال ذكره أن ابن مسعود، صلى خلف علي بالكوفة. وهو لم يدرك أيام علي رضي الله عنه. وحدث أيضاً بحديث آخر، في إسناد القرآن، عن الغازي، عن نافع، عن ابن عمر، عن النبي صلى الله عليه وسلم، عن جبريل، عن الله. فظن أن نافعاً - شيخ الغازي بن قيس - هو مولى ابن عمر. وإنما هو نافع القاري. قال أحمد بن خالد: إن أصبغ لم يقصد الكذب، عن رسول الله صلى الله عليه وسلم، وإنما ظهر له أنه يريد تأييد مذهبه. وهذا كلام من أحمد لا معنى له. وكل من كذب على النبي صلى الله عليه وسلم فكأنما كذب لتأييد غرض. ولو قال: إنه إنما كذب في السند وعلى غير النبي. إذ قد روى عن النبي أنه رفع أولاً. ثم لم يرفع بعد، بما جاء في الحديث عن النبي هنا، بمعنى ما أتى به هو، كان أشبه. لكن الكذب في العلم، أي نوع كان مبطلاً لصاحبه مسقطاً له بشهادة الزور. قال قاسم بن أصبغ: سمعت أصبغ بن خليل، يقول: لأن يكون في تابوتي رأس خنزير، أحب إلي من أن يكون فيه مسند ابن أبي شيبة. وكان يعادي أهل الأثر. وكان قاسم يدعو عليه، ويقول: هو الذي حرمني أن أسمع من بقي بن مخلد. وفي أبي أن يحملني إليه. وكان يصحف ويقول في أسيد بن الحضير: هو ابن الحضير. تصغير خضر بالخاء. يأتي أن يرجع عنه. توفي سنة ثلاث وسبعين ومائتين. وعمره ثمان وثمانون سنة. وترك ولداً، اسمه يحيى. سمع من أبيه وطبقته، ورحل فسمع من عبد الله بن أحمد بن حنبل، ونظراته في سنة خمسين وثلاثمائة.

Once again the above quote suffices to advance our position that Asbag was a Maliki and not a Hanafi!

House of Verification

As for the last reference they provided, known as Tadhkiratul Huffaz by the above named al-Dhahabi, I did not find Asbag being listed in their as a Hafiz of Hadith, let alone the story about the Musannaf or that he was a Hanafi!

Of the later Maliki biographical dictionaries is the one known as *al-Dibaj al-Mudhhib fi ma'rifat a'yan ulamâ al Madhhab*⁵ of Qadi Ibn Farhun al-Maliki (d. 799 AH) who mentioned Asbag as follows:

ومن الطبقة الثانية من أهل الأندلس:

أصبغ بن خليل القرطبي يكنى أبا القاسم

⁵ See p. 159-160, Darul Kutub Ilmiyya edn

سمع بالأندلس من الغاز بن قيس ويحيى بن مضر ومحمد بن عيسى الأعمش ويحيى بن يحيى ورحل فسمع من أصبغ
وسحنون حدث عنه أحمد بن خالد وابن أيمن ومحمد بن قاسم وقاسم بن أصبغ. كان بصيراً بالوثائق والشروط ذا فقه
حسن عالماً فقيهاً ورعاً فطناً بالمسائل والفقه حسن القريحة والقياس والتمييز. **من الحفاظ للرأي على مذهب مالك**
وأصحابه فقيهاً دارت عليه الفتيا خمسين عاماً وطال عمره وكان الأعناقى يثني عليه. توفي سنة ثلاث وسبعين ومائتين
وعمره ثمان وثمانون سنة.

Ibn Farhun did not mention that anyone ever held Asbag to be a Hanafi and nor did he retain the story linked to the Musannaf in his short notice on Asbag.

To conclude this section it is not unjust to say with certainty that Asbag ibn Khalil was not a Hanafi but a Maliki in fiqh, and that Abu Khuzaimah and Abu Hibbaan lied in the way they presented some references which they thought would indicate that Asbag was a Hanafi! This concoction on their part was partly fulfilled in order to justify their claim that the Hanafi's apparently despise the Musannaf of Ibn Abi Shayba but also recourse to it when needed to prove a point in fiqh!

This is far from the truth since one may see major Hanafi Ulama of the past (like al-Ayni and Ibn al Turkmani) and present utilising its contents as well as editing the work itself; like the edition by Shaykh Habibur Rahman al-A'zami, the one by Idaratul Qur'an in Karachi, and the most recent one printed by the Syrian Hanafi, Shaykh Muhammad Awwama in 2006.

The likes of Abu Khuzaimah and Abu Hibbaan need to explain to their duped readers were they got such a claim that Asbag was a Hanafi and more so if they didn't actually read the references they provided, where exactly did they possibly plagiarise the references from? Let them be scholarly enough to name their actual source if any, otherwise they stand not only accused but guilty of lying against the Hanafiyya and Asbag ibn Khalil.

As for the unscholarly jibe made by Abu Khuzaimah:

i thought according to the ahnaf only a zindeeq looks into musannaf ibn Abee Shaybah so what are you guys doing

Then this is also another figment of untruth from his anti-Hanafi imagination; for he would be hard pressed to find a statement from any major Hanafi Imam saying that only a zindeeq looks into the Musannaf of Ibn Abi Shayba!

THE LIE OF ZUBAIR ALI ZA'I OF PAKISTAN AGAINST SOME DEOBANDI HANAFT'S REGARDING WA'IL IBN HUJR'S NARRATION IN THE MUSANNAF OF IBN ABI SHAYBA

In the year 2001, Abu Khuzaimah and Abu Hibbaan translated and published a short treatise by the chief of “Ahl-e-Hadith” in Pakistan, the late Badiud-Din al-Sindi, entitled in English as: *“The Position of the Hands in the Salaah of the Prophet (sallallahu alaihi wa sallam)”* with a short introduction by Zubair Ali Za’i. This latter individual is a student of the late Badi al-Sindi and the Shaykh of Abu Khuzaimah and Abu Hibbaan to the extent that it is observable that the latter two seem to utilise his works in Urdu for the main part to demean the Hanafi Madhhab in the English language. Abu Khuzaimah and Abu Hibbaan are not in the main part original researchers but merely parrot fashioned transmitters of the claims of Zubair Ali, Badi al-Sindi and others from the Indian subcontinent.

If one was to use a fine comb to trawl through the above named treatise, one can for sure spot not only deficient claims but obvious lies, errors and unscholarly conclusions. This writer hopes to show this in a later reply if Allah ta’ala wills.

For now, let us just reply briefly to the introductory claims of Zubair Ali Za’i. He said⁶:

“Generally, according to the scholars of hadeeth, the narrations which are put forth by the Deobandi’s, Bareilwi’s and other branches of the Hanafi’s, according to the scholars of Hadeeth are all weak and rejected. One such narration possibly the one most frequently used, is a report in Sunan Abee Dawood (p. 756). This narration includes ‘Abdur-Rahmaan ibn Ishaq al-Koofee, who is unanimously known amongst the scholars to be weak.’”

The above claim was made by Zubair Ali on the premise of what narrations he came across on the placing of the hands below the navel. In the treatise by his Shaykh, Badiud-Din, they didn’t know of the narration I presented from the Tamheed of Ibn Abdal Barr or the supporting narration from Anas ibn Malik (ra) as in al Khilafiyat of al-Bayhaqi. I had previously said in my article on the Contentions surrounding Wa’il ibn Hujr’s narration with the ziyada “under the navel”, the following point already:

To mention another example of a narration not mentioned by most Hanafi/Hanbali Ulama:

⁶ P. 4 of the printed tract

Looking at most of the printed editions of the *Tamheed* of Ibn Abdal Barr al-Maliki, one may see a narration from al-Athram --- Abul Walid al-Tayalisi --- Hammad ibn Salama --- Asim al-Jahdari --- Uqba ibn Subhan – who heard Imam Ali (ra) mention under the tafsir of Fasalli li-rabbika wanhar – that the hands should be placed beneath the navel.⁷ The narration in Arabic:

ذكر الأثرم قال حدثنا أبو الوليد الطيالسي قال حدثنا حماد بن سلمة عن عاصم الجحدري عن عقبة بن صهبان سمع عليا يقول في قول الله عز وجل < فصل لربك وانحر > قال وضع اليمنى على اليسرى تحت السرة

This sanad is at least *Jayyid*⁸ and it is a very good support to the weaker *Athar* of Imam Ali (ra) as in *Sunan Abu Dawud* and elsewhere via the route of Abdar Rahman ibn Ishaq al-Kufi. This narration does not seem to have been mentioned by a single Hanafi or those from other Madhhabs in their *tabqiq* to where the hands should be placed. Are we to suggest that this is also a narration interpolated into some manuscripts of al-Tamheed, or is it not fairer to suggest that many of the Huffaz didn't come across it to mention it in their works?!

Similarly, I have a manuscript⁹ of al-Khilafiyat of al-Bayhaqi mentioning a similar narration back to Uqba ibn Subhan from Imam Ali (ra) but mentioning “on the navel”, though its sanad is weak. On the same page of al-Khilafiyat there is a narration from Anas (ra) mentioning placing under the navel, though once again the chain is weak due to the presence of Sa'eed ibn Zarbi. Both of these narrations can also be seen in the *Mukhtasar* edition of al-Khilafiyat by Ahmed ibn Farah al-Lakhmi al-Isbbili al-Shafi'i (d. 699 AH) which is in print. These two latter narrations were missed by most of the Hanafi Ulama after al-Bayhaqi and I have never seen any Hanafi or Hanbali mention them to date from al-Khilafiyat.

As for Zubair Ali's claim that the narrator known as Abdar Rahman ibn Ishaq in the sanad back to Ali (ra) as in *Sunan Abu Dawud* and elsewhere is:

“unanimously known amongst the scholars to be weak”

Is not a novel claim but that mentioned by their Muhaddith al-Asr, Nasir al-Albani (d. 1999) in his *Sifatus Salah* based on the verdict of the Shafi'ite Imam, al-Nawawi (ra). Al-Albani said¹⁰:

⁷ In one manuscript of al-Tamheed it has the ending as “al-Thunduwa” (male breast) rather than “al-Surra” (the navel) which is most likely to be as Tas-hif of a scribe, since there is a very similar narration in al-Bayhaqi's al-Khilafiyat that I have in manuscript format mentioning “on the navel” as reported with al-Bayhaqi's sanad back to Uqba ibn Suhban from Imam Ali (ra)

⁸ As indicated by the late Shaykh Hamid Ibrahim Ahmed of Egypt and Muhammad Hussain al-Uqbi in their editing to al-Muhadhdhab fi Ikhtisar al-Sunan al-Kabir by al-Dhahabi, 2/13, fn, 2)

⁹ The Hacı Selim Aga copy found in Istanbul

¹⁰ See here: <http://www.qss.org/articles/salah/17.4.html>

Nawawi said in Majmoo` (3/313), and also in Sharh Saheeh Muslim and elsewhere, "They (the scholars of hadeeth) agree in declaring this hadeeth weak, because it is a narration of `Abd ar-Rahmaan ibn Ishaq al-Waasiti, who is a da'eef (weak) narrator, as agreed upon by the Imaams of Jarh and Ta'deel (Authentication and Disparagement of reporters)."

The claim that Abdar Rahman ibn Ishaq al-Kufi is weak by agreement has been answered by al-Hafiz ibn Hajar al-Asqalani in his al-Qaul al-Musaddad,¹¹ which is a reply to Ibn al Jawzi's claim that there exist fabricated narrations in the Musnad of Imam Ibn Hanbal. Ibn Hajar himself considered Abdar Rahman to be da'eef, but he also mentioned those who had accepted some of his narrations as follows in his al-Qaul al Musaddad:

الحديث الخامس

قال عبد الله بن أحمد بن حنبل في زوائد المسند ثنا أبو بكر ابن أبي شيبة ثنا أبو معاوية عن عبد الرحمن بن إسحاق عن النعمان ابن سعد عن علي قال قال رسول الله صلى الله عليه وسلم إن في الجنة لسوقا ما فيها بيع ولا شراء إلا الصور من النساء والرجال إذا اشتهى الرجل صورة دخل فيها وإن فيها لمجعا للحوار العين يرفعن أصواتها لم ير الخلائق مثلها يقلن نحن الخالدات فلا نبئد ونحن الراضيات فلا نسخط ونحن الناعمات فلا نبأس أبدا طوبى لمن كان لنا وكنا له أورده ابن الجوزي في الموضوعات من طريق المسند أيضا وقال هذا حديث لا يصح والمتهم به عبد الرحمن ابن إسحاق وهو أبو شيبة الواسطي قال أحمد ليس بشيء منكر الحديث وقال يحيى متروك انتهى

قلت قد أخرجه من طريقه الترمذي وقال غريب وحسن له غيره مع قوله إنه تكلم فيه من قبل حفظ وصحح الحاكم من طريقه حديثا غير هذا وأخرج له ابن خزيمة في الصيام من صحيحه آخر لكن قال في القلب من عبد الرحمن شيء انتهى وله شاهد من حديث جابر أخرجه الطبراني في الأوسط فيما رأيته في كتاب الترغيب والترهيب للمنذري رحمه الله ولفظه إن في الجنة لسوقا ما يباع فيها ولا يشتري ليس فيها إلا الصور فمن أحب صورة من رجل أو امرأة دخل فيها لم أقف على إسناده في الأوسط ثم وقفت عليه في ترجمة محمد بن عبد الله بن مطير وفي إسناد جابر بن يزيد الجعفي وهو ضعيف ولفظه خرج علينا رسول الله صلى الله عليه وسلم ونحن مجتمعون فقال يا معشر المسلمين إن في الجنة لسوقا ما يباع فيها ولا يشتري إلا الصور فمن أحب صورة من رجل أو امرأة دخل فيها وأخرجه أبو نعيم في صفة الجنة عن الطبراني والمستغرب منه قوله دخل فيها والذين يظهر لي أن المراد به أن صورته تتغير فتصير شبيهة بتلك الصورة لا أنه دخل فيها حقيقة أو المراد بالصورة الشكل والهيئة والبزة وأصل ذكر السوق في الجنة من غير تعرض لذكر الصور في

¹¹ See p. 35 of the originally printed Hyderabad edition

الصحيح مسلم من حديث أنس وفي الترمذي وابن ماجه من حديث هريرة والله أعلم

From the above one may decipher that Ibn Hajar knew that al-Tirmidhi had declared Abdar Rahman's narrations to be Hasan, though al-Tirmidhi also knew of the disparagement against him, and that al-Hakim has declared a narration via Abdar Rahman to be Sahih, while Ibn Khuzayma before him also narrated a Hadith via him though he questioned the veracity of Abdar Rahman in his Sahih. The above quotation from Ibn Hajar was also mentioned with approval by al-Suyuti (d. 911 AH) in his La'ali al Masnu'a¹² which also has replies to Ibn al Jawzi.

On top of this, Ibn Hajar and most of the later Muhaddithin missed the fact that al-Bazzar in his Musnad had declared Abdar Rahman ibn Ishaq to be Salih al-Hadith (Good/passable in Hadith) as follows in his Musnad:

وما روى النعمان بن سعد بن علي

696— حَدَّثَنَا أَبُو كَامِلٍ ، قَالَ : حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ ، قَالَ : حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ ، عَنِ النُّعْمَانَ بْنِ سَعْدٍ ، عَنْ عَلِيٍّ ، قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : اللَّهُمَّ بَارِكْ لَأُمَّتِي فِي بُكُورِهَا . وَهَذَا الْحَدِيثُ لَا نَعْلَمُهُ يُرَوَّى عَنْ عَلِيٍّ ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ هَذَا الْوَجْهِ بِهَذَا الْإِسْنَادِ ، وَالنُّعْمَانُ بْنُ سَعْدٍ لَا نَعْلَمُ أَحَدًا أَسْنَدَ عَنْهُ ، إِلَّا ابْنَ إِسْحَاقَ هَذَا وَهُوَ عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ أَبُو شَيْبَةَ ، وَهُوَ وَاسِطِي حَدَّثَ عَنْهُ عَبْدُ الْوَاحِدِ بْنُ زِيَادٍ ، وَمُحَمَّدُ بْنُ فَضِيلٍ ، وَأَبُو مُعَاوِيَةَ ، وَالْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ ، وَمَرْوَانُ بْنُ مُعَاوِيَةَ **صَالِحٌ** الْحَدِيثِ .

Additionally, it is also worth noting that the Hanbali Muhaddith, known as Diya al-Maqdisi (d. 643 AH) has compiled a work known as *al-Mukhtara* on the premise that he would compile narrations meeting either the criteria of Bukhari or Muslim though they did not include it in their two Sahih's. This work is regarded to be higher in rank than the Mustadrak of al-Hakim which claimed to have utilised a similar standard. I have mentioned in my earlier article on the Contentions regarding Wa'il ibn Hujr's narration with the ziyada the following point:

The Hanbali, Diya al-Maqdisi (d. 643 AH) mentioned the Hulb narration in his al-Sunan wal Ahkam (2/35) but didn't consider it sound enough to incorporate in his al-Mukhtara. Rather, Diya al-Maqdisi incorporated the athar of Imam Ali (ra) mentioning under the navel into the Mukhtara; thus considering it to be authentic despite mentioning those who weakened the sub narrator in the sanad back to Ali (ra) known as Abdar Rahman ibn Ishaq al-Kufi in his al-Sunan wal Ahkam (2/36, no. 1286)

¹² See vol. 2/section on Kitab al-Ba'ath

These are the two variants he mentioned via Abdar Rahman ibn Ishaq in his al-Mukhtara:

771 أخبرنا المبارك بن أبي المعالي ببغداد أن هبة الله أخبرهم قراءة عليه أنا الحسن بن علي أنا أحمد بن جعفر ثنا عبد الله بن أحمد ثنا محمد بن سليمان الأسدي لوين ثنا يحيى بن أبي زائدة ثنا **عبد الرحمن بن إسحاق** عن زياد بن زيد السوائي عن أبي جحيفة عن علي قال **إن من السنة في الصلاة وضع الأكف على الأكف تحت السرة** ورواه أبو معاوية عن عبد الرحمن إلا أنه قال زياد بن زياد

772 أخبرنا المؤيد بن عبد الرحيم بن الأخوة وعائشة بنت معمر بن عبد الواحد بن الفاجر أن سعيد بن أبي الرجاء الصيرفي أخبرهم قراءة عليه أنا أحمد بن محمد بن أحمد بن النعمان أنا محمد بن إبراهيم بن علي بن المقرئ أنا إسحاق بن أحمد بن نافع الخزاعي أنا ابن أبي عمر هو محمد بن يحيى العدني ثنا أبو معاوية ثنا **عبد الرحمن بن إسحاق** عن زياد بن زيد السوائي عن أبي جحيفة عن علي رضي الله عنه قال **إن من السنة في الصلاة المكتوبة وضع الأيدي على الأيدي تحت السرة**

The later Hanbali, Ibn al Qayyim al-Jawziyya in his Bada'i al Fawa'id (2/68-69) also declared the narration from Ali (ra) for placing the hands beneath the navel to be Sahih as Dr GF Haddad had also mentioned. Quote:

واختلف في موضع الوضع فعنه فوق السرة وعنه تحتها وعنه أبو طالب : سألت أحمد أين يضع يده إذا كان يصلي . قال : على السرة أو أسفل ، وكل ذلك واسع عنده إن وضع فوق السرة أو عليها أو تحتها . **علي رضي الله عنه من السنة في الصلاة وضع الأكف على الأكف تحت السرة** . عمرو بن مالك ، عن أبي الجوزاء ، عن **ابن عباس** مثل تفسير علي إلا أنه غير صحيح . **والصحيح حديث علي** . قال في رواية المزني أسفل السرة بقليل **ويكره أن يجعلهما على الصدر** ، وذلك لما روي عن النبي صلى الله عليه وسلم أنه نهى عن التكفير وهو وضع اليد على الصدر . مؤمل عن سفيان ، عن عاصم بن كليب ، عن أبيه ، عن وائل أن النبي صلى الله عليه وسلم وضع يده على صدره فقد روى هذا الحديث عبد الله بن الوليد عن سفيان لم يذكر ذلك

There are a number of other non Hanafi Ulama who have indicated that Abdar Rahman's narration going back to Ali (radiallahu anhu) for placing the hands under the navel is either Hasan or Sahih, and this may be mentioned on another occasion if Allah wills.

The above quotes are sufficient to refute the claim that there is agreement that Abdar Rahman ibn Ishaq is weak in Hadith on all occasions. On the contrary, whoever

painstakingly investigates the narration he transmitted going back to Ali (ra) for placing the hands beneath the navel as in Sunan Abu Dawud and elsewhere will not fail to see that there are a few notable Ulama who declared this narration to be Hasan or Sahih, though some others declared it Weak.

NOTE:

Zubair Ali mentioned in his introduction a reference to the work known as *al-Tahqeeq fi Masa'il al Khilaf* [(1/283) and (1/338) in manuscript format] and claimed that the work was by **Ibn HIBBAAN al-Jawzee!**

Rather, what he meant was al-Hafiz Jamalud-Din Abul Faraj ibn al Jawzi (d. 597 AH) whose family lineage does not have any mention of Hibbaan within it! In the *Dhayl Tabaqat al-Hanabila* (1/308) of Ibn Rajab al-Hanbali, Ibn al Jawzi's family lineage is mentioned as follows:

عبد الرحمن بن علي بن محمد بن علي بن عبيد الله بن عبد الله بن حماد بن أحمد بن محمد بن جعفر بن عبد الله بن
القاسم بن النضر بن القاسم بن محمد بن عبد الله بن عبد الرحمن بن القاسم بن محمد بن أبي بكر الصديق رضي الله عنه
القرشي التيمي البكري البغدادي، الحافظ المفسر، الفقيه الواعظ، الأديب جمال الدين أبو الفرج، المعروف بابن الجوري،
شيخ وقته، وإمام عصره.

Zubair Ali made the following bold assertion regarding the ziyada to Wa'il ibn Hujr's narration:

Further, it should be known that the Deobandis have tampered with Musannaf ibn Abee Shaybah, by adding the words, "... below the navel," where as the actual manuscript and various prints of Musannaf Ibn Abee Shaybah are free from any such addition.

While his late Shaykh, Badiud-Din al-Sindi mentioned on p. 17 of his treatise mentioned earlier:

"As for the narration which is mentioned from Ibn Abee Shaybah, that the Prophet placed his hands below his navel, then this narration does not even have a basis for its existence. Alhamdulillah, we have both the original manuscript and the printed version of this book but neither of them has this narration recorded within it. So the liars have been caught out."

Reply:

As for the claim that the Deobandi's had "tampered" with the Musannaf by adding the words "below the navel", may be his referring to the printed edition by Idaratul Qur'an

which apparently has the additional wording “under the navel” added to the end of Wa’il ibn Hujr’s narration. This is not a basis to conclude that the Deobandi’s tampered with the text since the addition is actually found in at least 3 manuscripts of the Musannaf dating back from the 8th century down to the early part of the 14th century after the Hijra.

I have mentioned the following point before about the ziyada:

As for the Hanafi’s after al-Ayni and Ibn Qutlubugha, it was mentioned by Shaykh Muhammad Abul Tayyib ibn Abdal Qadir al-Sindi al-Madani (d. 1140 AH) in his Sharh on al-Tirmidhi,¹³ seen and accepted by Shaykh Hashim al-Sindi and Shaykh Qa’im al-Sindi in the manuscript of the Musannaf possessed by the Hanafi Mufti of Makka, Shaykh Abdal Qadir ibn Abu Bakr al-Siddiqi (d. 1138 AH according to Shaykh Abdal Fattah Abu Ghudda), and in Sind it was seen by Shaykh Hashim al-Sindi in Shaykh Muhammad Akram al-Nasrpuri’s personal copy. It was probably seen by al-Hafiz Murtada al-Zabidi (d. 1205 AH) since he possessed the 8th century copy of the Musannaf. After them it was found in the nuskha of the Musannaf possessed by Shaykh Muhammad Abid al-Sindi (d. 1257 AH) and accepted by him in his Tawali al-Anwar. It was mentioned by Shaykh Abdal Hayy al-Lucknawi (d. 1304 AH) in his Umdatur Ri’aya (p. 165) followed by his pupil, Shaykh al-Nimawi (d. 1322 AH) in his Athar al-Sunan.

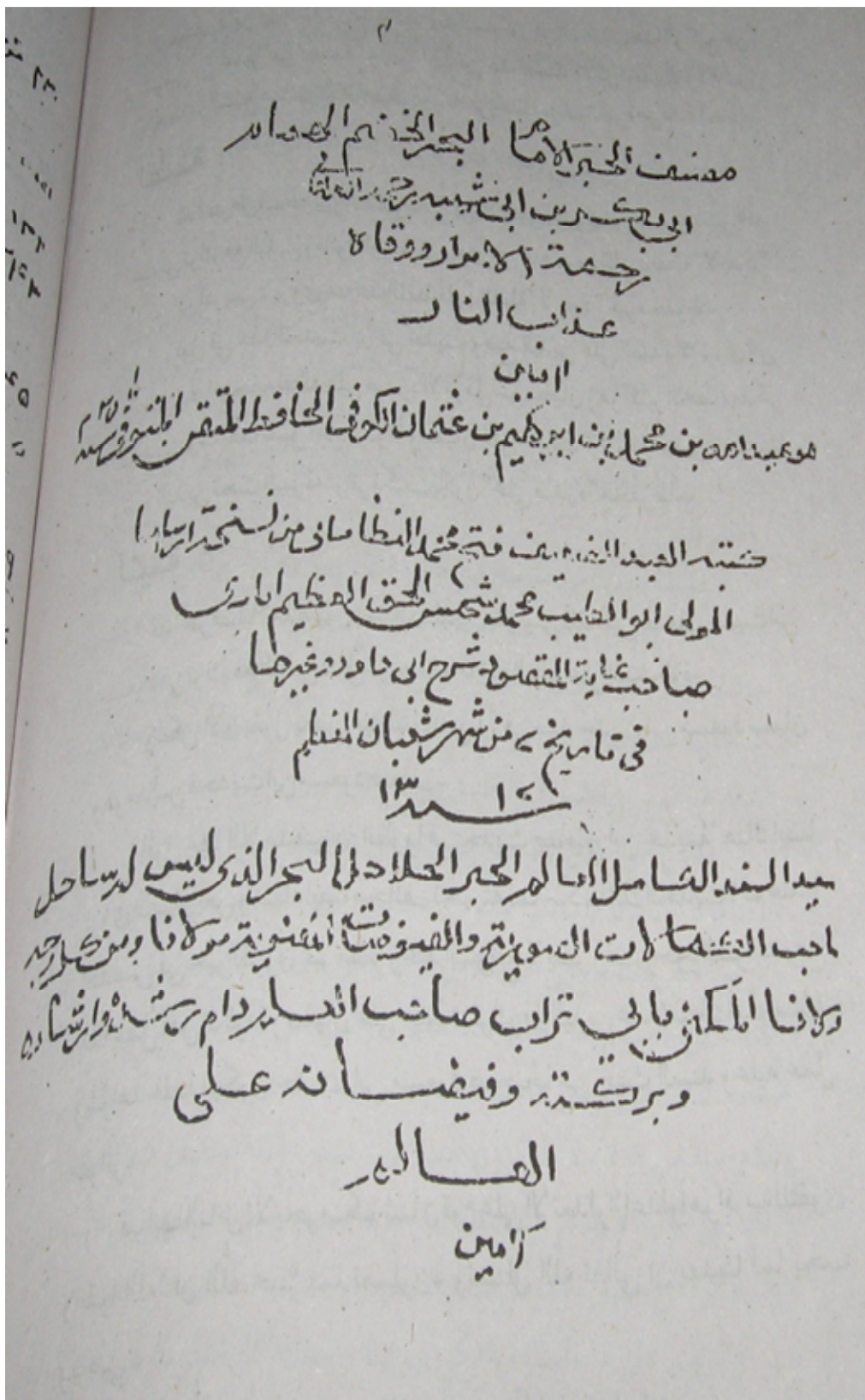
Hence, Zubair Ali has no firm footing or evidence to suggest that the Deobandi’s were the first to “tamper” with the text by adding the ziyada. Rather, it is one of his vain fancies fuelled by the flames of hatred for the Hanafi’s. The 8th century nuskha of the Musannaf is still preserved and the narration with the ziyada is visually available, as is the copy of the Musannaf with the Ziyada in al-Hafiz Muhammad Abid al-Sindi’s personal copy.

As for Badi al-Sindi claiming that the “*liars have been caught out*”! If he were alive today and saw the original manuscripts with the ziyada would he be able to defend himself from his accusation of “liars” being caught out?! Nor has he mentioned how old his manuscript of the Musannaf was.

Finally, one wishes to know from his later followers like Abu Khuzaimah and Abu Hibbaan why in the year 1317 AH the scribe known as Fath Muhammad al-Nizamani who had apparently copied one part of the Musannaf from the nuskha of the leading “Ahl-e-Hadith” Muhaddith of his time in India, **Shamsul Haqq al-Azimabadi**, with the ziyada: Tahtal Surrati (Under the navel) at the end of Wa’il ibn Hujr’s narration. It is known that al-Azimabadi rejected the ziyada in his Awnul Ma’bud but if the narration was in his nuskha, one needs to investigate why he may have incorporated it into his manuscript of the Musannaf. The scans are attached below from this copy and I have not been able to gather precise information on whereabouts in Pakistan this copy is held though someone informed me it is in Lahore and may be the Pir Jhanda copy. Wallahu a’lam.

¹³ This Sharh was printed in Khanpur, India in 1299 AH. Shaykh Zafar Ahmed mentioned in his I’la al-Sunan (2/197) that Shaykh Abul Tayyib had declared not only the sanad to Wa’il’s narration to be Sahih but also the text with the ziyada “under the navel.”

Scans from the nuskha of the Musannaf of Ibn Abi Shayba as transcribed by al-Nizamani from al-Azimabadi's personal copy of al-Musannaf in the year 1317 AH:



[illegible]

CONCLUSIONS:

- i) The likes of Bakr Abu Zayd spread the claim from his associates like Saghir Ahmed that the A'zami edition of the Musannaf had the ziyada appended to the end of Wa'il ibn Hujr's narration, though the scans from Abu Khuzaimah and Abu Hibbaan proved otherwise. Hence, the latter two need to show justice and find their own Shaykhs guilty of spreading nefarious lies!
- ii) Asbag ibn Khalil was not a Hanafi but a Maliki, thus Abu Khuzaimah and Abu Hibbaan lied against him and the Ahnaf by making such a claim
- iii) Zubair Ali Za'i made the unfounded allegation that the Deobandi's tampered with Wa'il's narration by adding the Ziyada: "Under the navel" to the end of the narration, though it existed in manuscripts before the days of Darul Ulum Deoband's very existence
- iv) Zubair Ali was not correct in his two fold claim that Abdar Rahman ibn Ishaq is unanimously weak in Hadith, and his narration for placing the hands under the navel is also agreed to be weak. This also applies similarly to the late Badi al-Sindi. Both of them merely made taqleed of a group of earlier authorities in Hadith on this matter. Zubair Ali also made a mistake in calling Ibn al Jawzi as Ibn Hibbaan al-Jawzi!
- v) Abu Khuzaimah and Abu Hibbaan need to explain why it appears to be a fact that the Ziyada was also found in the manuscript of the Musannaf that was possessed by Shams al-Haqq al-Azimabadi more than a century ago

Peace and Blessings on the Prophet Muhammad, his Family, and all his Companions.

Abul Hasan

London

Friday October 12th 2007/Eid al Fitr 1428 AH